

SUPPLEMENT TO THE 'EYANPAHA.'

OCTOBER 15, 1905.

CATHOLIC INDIANS.

Congress of Catholic Indians at St. Francis Mission, S. D. July 1, 2, 3, and 5.

The diocese of Lead has at least five thousand Indians. Good 600 of them have come to the Congress. From their meeting place toward the church they are forming two lines, the ladies one, their standard-bearer holding the banner of the Blessed Virgin Mary. St. Joseph's flag is heading the line formed by the men folks.

"O Son of God, Thou hast become man for all nations; we praise Thee, we praise Thee," thus is the Sioux nation singing, while a successor of the Apostles, Bishop Stariha, goes between these two lines up to the meeting place. In his opening address this right reverend says: "My dear Indians, I am glad that I can see you again, cordially do I welcome you all, you are by far not so many as you had been last year, the rain and the Fourth are the cause of it, still nearly all your societies are represented. You, representatives, will give report, also shall I hear your wishes; then you will tell your folks at home what now is going to be done here. Thus it is almost the same as if some thousand were present, which used to be at the other congresses. Now I want to shake hands with everyone of you."

Joy is expressed on every face. Some of the many now approaching their bishop have come far. St. Benedict's Mission is joining North Dakota, thence ten families are here, they had to travel at least two hundred and fifty miles; it took them on account of the rainy weather, ten days. Many of my Indians knew well that the Cheyenne was high, knew well that in order to cross it they would have to take their wagons apart and row the pieces in a little skiff across. A few of them came any how, they arrived the fifth day.

PARTICULARS.

Bishop Stariha's Indians form twenty-two St. Joseph's societies and just as many St. Mary's societies; forty of these forty-four are represented. Also representatives of the

two societies in Crow Creek Reservation, diocese of Sioux Falls, have come. What have these societies to report? The following: They had in average once a month a meeting, every society had taken in some money, quite a few even over fifty dollars. And how was it spent? This way: Every society had helped its sick members; some had done something toward repairing their little church, two had laid aside a few dollars toward building a chapel.

There are eight societies in my Mission; three of them had also contributed a little toward my support. Yet the following praiseworthy be noted: Whenever a society has assembled, they also pray and sing. With prayer they open their meeting, and close it with prayer, too. When one of their members is sick they pray for him (her) yet especially.

Who has the office? "Prayer-man" leads in praying and singing. "Keep every Commandment and you will forever be happy," with these words does a song they often sing, start in. About sixty years ago Father Ravouse, now in St. Joseph's Hospital, St. Paul, Minn., translated the above song from the French into the Indian language; thus we see that his work is yet bringing forth nice fruits.

WISHES.

What do the Indians wish? What do you think, dear reader? Partly verbally, partly by letter, they ask their bishop for more priests, catechists and also for more churches.

BISHOP STARIHA'S RELPY.

The right reverend praises his Indians for the good they have done, exhorts them to continue in it, promises them to use for them what he has, namely: the strength of both his soul and body. He tells them that he himself is financially depending on the charity of others, he will fulfill their noble wishes as soon as possible; he admonishes them earnestly to spend their money wisely, first of all to buy what they themselves and their families need; then also according to their means, to contribute toward the support of their priests and catechists, as they are here for them, working for them.

RESOLUTIONS.

"We want to help our bishop to

build churches for us and to pay our catechists; therefore every society shall collect money and give it to him the next big meeting.

"Our white grandfather, Theodore Roosevelt, defended our rights last winter, that makes our hearts glad, he shall do the same again, the great Spirit protect him."

"Next October the Catholic societies of the white people will hold a big meeting in the city of New Orleans; we want to send thither Joseph Red Willow and John Grass, should the latter be prevented, then Peter Bear Face shall go."

"Our next big meeting will be held at the Holy Rosary Mission, Pine Ridge Reservation, South Dakota, the coming summer, July 12, 13 and 14."

The main thing done at the Congress is: There are divine services every morning, also the word of God is announced and the right reverend confirms, I think fifty-six.

CLOSING OF CONGRESS.

The bishop's last words: "My dear Indians, pray, work, don't take any intoxicating drink, do so as your priests tell you, their teaching is Jesus' teaching. God bless you." All kneel down and the right reverend gives them his blessing. Because of the addresses made by both the clergy and themselves they are strengthened in their faith and encouraged to virtue. On July 6th they are starting for home.

THE FOURTH AT ST. FRANCIS MISSION.

How do the Catholic Indians celebrate that national holiday? This way: First they attend divine services: all the rest of the day is spent in innocent sports. They have a great many different races.

"Let them play and enjoy themselves, only they shall not sin." Thus may the Superior of that Mission have thought as he made up his mind that they were going to celebrate.

There are flags of our nation almost everywhere. Especially one standard is catching my eyes. Its pole is long and ending into a little cross and so a little cross is above Red, White and Blue. That evidently signifies great honor to the flag, but yet greater to the cross. O dear Uncle Sam, make all your laws according to the doctrine of Christ, and insist that they are observed: thus you make all your many nephews and nieces really happy.

COMMENCEMENT EXERCISES OF ST. FRANCIS' SCHOOL. JULY 29.

I have the pleasure to be present. The flag drill by the little boys receives a long applause. Everyone of the many small Indian boys is holding the Red, White and Blue high up, they say altogether, loud and distinctly: "Behold our flag! we want to honor it, we will always be ready to follow it, etc."

St. Francis' School, which last year had 270 pupils, does undoubtedly, great good to the Indian youth. It is also sure that the life those in charge of that Mission are leading has a great and good influence upon the adults. The Jesuit Fathers and Franciscan Sisters are there; they pray, work, in one word, adorn their souls with all christian virtues. Seeing that, the Indian is naturally prompted to do good too. The old saying is: "Actions talk louder than words."

What do Protestants think of our schools? Last year I read in The Catholic Tribune of Dubuque, Iowa, that the distinguished editor Charles F. Lummis, had lately made a speech before the Newman Club of Los Angeles, Cal. There this gentleman had said: "These (meaning the Catholic Indian schools) are the only schools I know of that are doing the Indians lasting good. I am judging by the long results. I have not known any of the girls that have gone wrong in the Indian towns to have come from a Catholic School. Not one. But I have known a good many from Carlisle and other government schools. If there is anything in the world, though not a Catholic, that I revere, it is a Sister of Charity, and I have felt their tender mercy myself, and when a man comes to me and says, that child had better be taught by a politician who is rewarded by a place in a government Indian School, than by a Sister of Charity, he wants to bring his fire escape with him, that's all. And it seems to me, that any American, not to say any Catholic American, could not better employ his money than in aiding the support of the Indian schools conducted by these noble and unselfish persons."

So the Protestant named above.

The Benedictine Fathers and Sisters have schooled quite a number of my Indians; almost all of them are yet to-day practical Catholics. I am sorry to state that there is no Catholic school in my Mission.

Missionary Cheyenne Agency, S. D.

Baptized at Fort Totten,
By Father Jerome,
From January 1, '05, to Oct. 1, '05.

January 16. Mary, 4 months old, daughter of Anthony Hetaninmani and Ispa.

Jan. 19. Mary, seven years old, daughter of Driving Iron and Winona.

Feb. 9. Philipp, two weeks old, son of Charles Mazakahomni and Emma Oyewanyakapiwin.

Feb. 15. Henry, 3 months old, son of Laurence Ogewanjina (Wasicuncatka) and Wakaniyankewin.

Feb. 18. Minnie, six years old, daughter of Canpaksä.

Feb. 24. Katharine, six days old, daughter of Frank Demarce and Evelina Ellis.

Feb. 27. Katharine, 11 months old, daughter of Mazawanapeya and Winona.

March 1. Anna Tateokiyewin, 80 years old.

March 5. Mary Cordelia 2 months old, daughter of Luke Big Track and Haanyetusapawin.

March 15. Joseph, 3 days old, son of Ohdesapaon and Mary Wicinca.

March 19. Joseph, 3 years old, son of Ihcina and Lucy Keya.

March 19. Agnes, two weeks old, daughter of Minihota and Celina Yuhainapewin.

March 19. Mary Jane, 14 years old, daughter of Mahpiyamaza.

March 22. Joseph, 5 days old, son of Antoine Langer and Josephine Sherman.

March 26. Edward, born March 13, son of John Lohnes and Elizabeth Matowanjina.

March 26. Elizabeth, 2 days old, daughter of Clement Suna and Sagye.

April 1. John, 17 days old, son of Albert Caske and Kiliawin.

April 1. Rebecca Cusnawin, 91 years old.

April 9. Michael, born Feb. 25, son of Heikoyake & Annie Franklin.

April 10. Joseph, 3 weeks old, son of William Wakanhotanin and Caecilia Tatankagina.

April 21. Louis, Alphons, one day old, son of Frank Ledue and Louise Belland.

April 23. Helen, born March 7, daughter of Bernard Berger and Carolina Hunter.

May 5. Agnes, born April 14, daughter of Joseph Johnson and Adela Valle.

May 13. Mary White Thunder, 17 years old, daughter of John Akasiteness and Mary Nondak. (Chippeway)

May 14. Adela, 2 days old, daughter of John Belgard and Philomina Wahpewasewin.

May 14. Adela, 80 years old, wife of Wazanatan.

May 15. Simeon, born April 24, son of Mahpiyabu and Bessie Sunkahowaste.

May 28. Mary Kimikoyakewin, 73 years old.

June 4. Sarah, one month old, daughter of Stephan Hehanskaska and Mary Margaret Itemaza.

June 4. Jerome, born May 23, son of Jacob Abraham and Virginia Good-house.

June 4. Agnes, 9 years old, daughter of Wakantaninmaniwin.

June 6. Angela, 7 months old, daughter of Sunkakaduta and Cankuwin.

June 6. Helen, two weeks old, daughter of William Brown and Agnes Tiopasnawin.

June 18. Margaret, 12 years old, daughter of Sunkisnana.

Raymond, Jerome, born on the day previous, son of Robert High-eagle and Louisa Ribble.

June 21. Mary Demarais, 17 years old, daughter of Frederic Demarais and of Dunseith.

June 23. Mary Florence, ten days old, daughter of James Lohnes and Angela Albert.

June 26. Mabel, Mary, born June 17, daughter of Felix Dance-Eagle and Rosalie Langer.

July 23. Annie, three months old, daughter of Joseph Andrew Wakaksan.

July 23. James, two months old, son of Joseph Jackson and Mary Mahpiyamaniwin.

Aug. 6. Edward, 7 years old, son of Theresia Topa.

Aug. 6. Andrew, two weeks old, son of Stephan Ihawaštēna and Cora Wakaniyahdewin.

Aug. 13. Frank, born July 31, son of Hehota and Caecilia Sherman.

Aug. 13. Sinas, David, born July 7, son of Charles Green and Mary Ann Langer.

Aug. 16. Charles Jefferson, born June 22, son of Charles Martin and Agnes Williams.

Aug. 20. Joseph Augustine, one month old, son of Tawasuwašte and Virginia Keya.

Aug. 20. Mary, three months old, daughter of Isidore Mazakahomni and Emma Wasuyuhamaniwin.

Aug. 25. John Joseph Wiciwašte, 65 years old.

Sept. 7. Joseph, two months old, son of Thomas Standing and Mary Victoria Tunkanticiyewin.

Sept. 18. Annie Wahpedutawin, 68 years old.

Sept. 24. Emma, three days old, daughter of John Langer and Margaret Matohinziwin.

Died at Fort Totten,
From Jan. 1, 1905, to Oct. 1, 1905.

Jan. 13. Celina, daughter of Luke McKay, age 2 years.

Jan. 23. Frank Guy's son 6 years old.

Jan. 27. John, son of Joseph Albert, age 8 months.

Feb. 3. Daughter of Otakoyake, three years old.

Feb. 3. Mary Lucy, wife of Tatankamani, age 29 years.

Feb. 17. Mary Magdalena, daughter of Rupert Tatankaiyotanke, 10 months old.

Feb. 14. Jennie, daughter of Sungina Sapa, aged 4 years.

Feb. 10. John, son of Cyrill Hnana, one year old.

Feb. 27. Katharina, daughter of Mazawanapeya, aged 2 yrs.

March 1. Annie Walker, daughter of Ehakehiyaya, 7 years old.

March 3. Ehakena, son of Wakaksan and Oyewakanhdiwin.

March 16. Mary, wife of Cekpa.

March 16. Hewanbdi, brother of Smiley Smith.

March 15. Augustine Greene, 35 yrs.

March 10. Wawokiyahoksina, son of Sam Tiwašte, 3 years old.

Marh 4. Jerome, son of Wanyagmani.

March 17. Nancy, daughter of Akitena.

March 19. Jerome, son of Robert and Louisa Higheagle, 2 years old.

March 19. Raphael Chase, 7 months. Tunkanaokasiniyotankewin, daughter of Ihci.

March 26. Joseph Pejitanka, son of Ihci.

March 30. Annie Wicetena, 58 yrs. old.

March 7. Napeodotapi.

March 28. Thomas Bear, son of Peter Bear.

April 4. Emil Hinhanjiceduta, son of Tasunkewanyakapi (deceased.) 10 yrs.

April 10. James Tasunke, son of Hupahuwankankan, 32 years old.

Stanislaus, son of Hinhangin, 6 yrs.

April 14. Tasagyewin, 3 yrs.

April 25. Oyanketocka, 6 years old

April 24. Huziziwin, aged 60 years.

April 27. Joseph Sunkahotanina.

April 18. daughter of Swift eagle, 3 yrs

April 27. Mary Jane, daughter of Hewanji, 6 yrs. old.

April 23. Libbie Makibaptewin. 21 yrs.

April 25. John, son of Albert Caske, 1 month old.

April 25. Joseph, son of Hanska and Esther, 10 months old.

April 30. Agnes, daughter of Felix Little, 5 years old.

May 3. Josephine, daughter of Felix Little, 3 years old.

May 11. Hintunkasanduta, 1 year.

April 23. Mahpiyakasnawin, 3 years.

May 1. Tamahpiyahotanka 60 years.

May 7. Mahpiyatohoksina, 4 months.

May 12. Elizabeth, daughter of Suna, 2 months old.

June 10. Hetaninyamani circa.

July 3. Matocatka, 80 years old.

July 14. Jerome Smiley Smith, 3 yrs.

July 15. Patrick Mead, 6 months old.

Aug. 7. Kate, daughter of Frank Kavanaugh, 16 years old.

Aug. 25. James Chase, 28 years old.

Aug. 28. Charles, son of Charles and Agnes Martin, 2 months old.

Aug. 25. Sarah, daughter of Hehanskaska, 3 months old.

Sept. Margaret James, daughter of Tawapahotena, 16 years old.

It is with deep regret, that we learn of the serious illness of Mrs. Parkin of Cannon Ball. She was one of the first and most zealous workers, in aiding, to christianize the Sioux Indians of Standing Rock; ever ready, to lend a helping hand, to the Missionaries in their arduous labors, and to the needy Indians.

May Almighty God bless her earnest efforts, and in His Infinite Mercy, spare her to us for many years to come.

Nevada ekta wasicun wan mazaskazi qa mazaska waniyetu wikcemna nom ihni unkan dacana iyeye. Mazaska ooqe tawa kin wiyopekiye. Mazaska hea kktopawinge wikcemna sakowin iyopekiye qa anpetu wan en iyenakecah nape tawa ohna okicadapi.

Waniyetu wikcemna nom hehanyan decehci wojica aihamna yukan. Wana iyokipi qa wowiyuskin yuha kta ihdukan. Anpetu tokahe etanhan iyaye qa anpetu izaptan icunhan mazaša wanjica ke esta tasicanopiye mahen on sni qa ake mazaska ooqe ode kta on mazaska odota.

Anptu zaptan hehanyan makokašpe en on kin wicaša tuwekeceyaš de wicaša kin kici yatkan cin hantans iye tanmazaska on yatke wicakiya. Oyatke tipi awanyanke kin tohand cinpi ecan wicaša tona tima yukanpi qon hena owicakicaštanpi qa de wicaša kin kajujukiyapi. Tokašni kajuju. Hankeya nina witkoyapi qa oyatke wanjina keš mazaska opawinge kajuju kiyapi qa wana ninah witko qon hehan ocanku ekta iyaye qa mazaska kin on tuwa hiyaya can kiin qa ins akeš cinka canna mnihuha mazaska owapi qon hena yuhmun qa candi kahya unpa yukan.

Waniyetu ota iyotiyekiya mazaska dena ihni unkan decehci kasota. Takomni mniwakan qon he de wicaša kin toke cinyan kasta yuha un kin heon hececa.